

Lutheran Herald

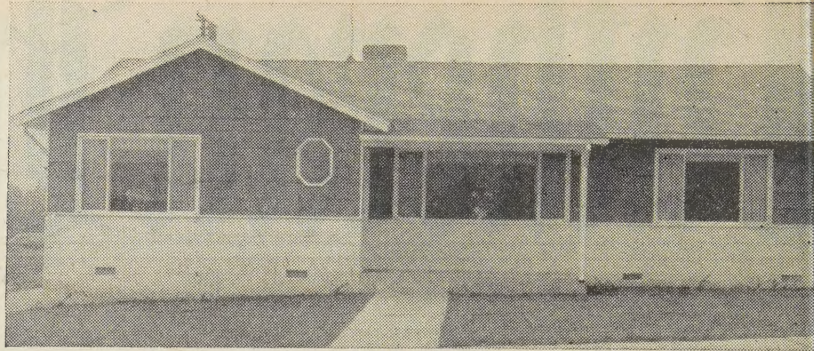
Pentecost

Sunday, June 6, 1954

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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Within the ELC



The new parsonage of Trinity Church, Ventura, Calif., valued at \$21,500, was dedicated Sunday afternoon, April 25 by the Rev. O. P. Stavaas. It is a 7-room ranch style. The Rev. Owen E. Doely is pastor of Trinity parish.

ADULT CONFIRMATION CLASS AT GRANTSBURG, WISCONSIN



Pictured above is the adult confirmation class from Bethany and English Lutheran churches, Grantsburg, Wis., confirmed on April 4. On April 11 fourteen members were received into the congregation. Pastor of the churches is the Rev. Tenner Thompson, Jr.

He is now convalescing at his home in Minneapolis, but it may take several weeks before his health is fully restored.

Dr. Martin Hegland and Dr. G. Schmidt were on May 10 awarded the St. Olav Medal by the King of Norway for services rendered in promoting Norwegian cultural interests. The presentation was made by Sigvald, consul general for Norway.

The Rev. Leonard E. Smestad, pastor of Nazareth Church, Minneapolis, Minn., now merged with Bethany Church, has accepted a call to the River, N. Dak., where he will begin his work about Aug. 1.

Dr. Reidar Thomte, professor of philosophy at Concordia College, Moorhead, Minn., has been awarded a

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PERSONS

The Rev. Walter Holtan, Blackduck, Minn., has accepted a call to Patterson, Calif., and will move there early in September.

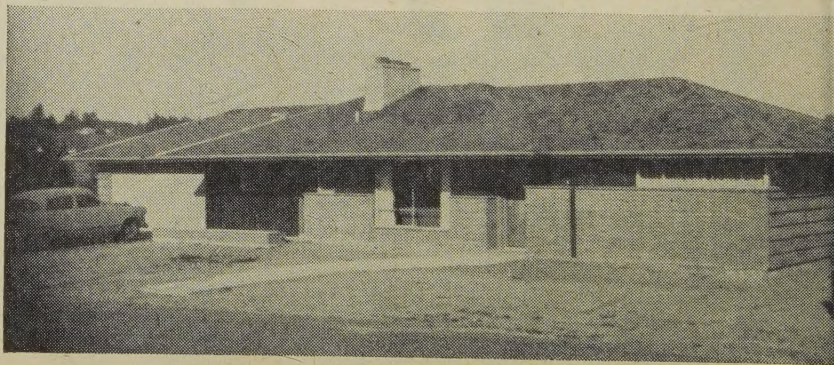
The Rev. Haakon O. Olsen, Prince Rupert, B. C., has accepted a call to Moose Jaw, Sask.

The Rev. Frank H. Andersen, pastor at Ruthton, Minn., since 1948, was installed May 11 as pastor of Newport Church, Newport, Minn., by District President Reinertson.

Dr. and Mrs. A. H. Thorsen, Castro Valley, Calif., will be celebrating the fortieth anniversary of their wedding, June 3.

The Rev. Elias Newman, executive secretary of the Lutheran Mission to Israel, who was injured in an automobile accident May 3 while returning to Minneapolis from the annual meeting of the mission May 1-2 in Story City, Iowa, was released from the hospital after about two weeks' stay there.

DEDICATION OF NEW WASHINGTON PARSONAGE



The new parsonage of Our Saviour's Church, Bremerton, Wash., parish of the Rev. A. O. Wigdahl, was dedicated April 4 by District President Foss. The old parsonage of the congregation is now used by the Sunday school.

Cover photo is by Religious News Service

LUTHERAN HERALD

GLADYS WOGEN, Assistant to the Editor • HERMAN E. JORGENSEN, News Editor

Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, South Fifth Street, Minneapolis 15, Minnesota. Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year \$2.75. Entered as second class matter January 14, 1931, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Minneapolis 15, Minnesota.

O. G. Malmin, Editor

Lutheran Herald

By the Power of the Holy Spirit

N. C. Renslo
Texas Lutheran College, Seguin

In the Pentecosts of the first Christian Church we note that the Holy Spirit exerted tremendous power. The first part of the key verse of the book of Acts 1:8, says: "But you shall receive power when the Holy Spirit has come upon you." By the power of the Holy Spirit the Church should come into being and grow. That Church was definitely established by the power of the Holy Spirit in four different stages, the first Pentecost in Jerusalem, the Samaritan Pentecost, the Roman Pentecost, and the Ephesian Pentecost. Each of these stages represented a new step toward securing the recognition of the Church as a church for all nations. We note that each of these steps was characterized by extraordinary manifestations of the Holy Spirit, not found elsewhere in the account of the early Church in the Book of Acts. And yet in each we also find the ordinary manifestations which are always the possession of the true Church, wherever found.

The people living under the Old Testament dispensation knew little or nothing about the Holy Spirit, or about His influence in the lives of the children of God. That He was actively present at the creation of the world verse two of Genesis shows. He was the one who was back of the utterances of the prophets of old, the One who inspired the writers of the Old Testament (II Peter 1:21), "Because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God." But the real coming, and the real power of the Holy Spirit, depended on the ascension and glorification of Jesus Christ. Therefore the Holy Spirit was promised by Jesus, but could not come to His followers in full measure until He had left them.

Just what is the work of the Holy Spirit that He is going to do after Jesus is gone, that He cannot do before He goes? In what sense is He going to be present in the New Testament that He was not present in the Old Testament? The Old Testament saints were regenerated by the Holy Spirit too, and that it was not specially reserved for the New Testament saints only

is apparent in the case of Abraham, for his faith was reckoned unto him for righteousness, and faith is a gift of God and a work of the Holy Spirit, not something man does of himself. Luther recognized this full well in his explanation of the third article of the Creed. The meaning of the work of the Holy Spirit in a Christian or New Testament sense would simply be that the Spirit causes Christ Himself to live in the hearts of believers.

The Christian Church was founded and built by the power of the Holy Spirit. The two are not essentially different, and so it is often difficult to determine just where the founding ends and the building begins. We do find certain activities of the Holy Spirit that seem to be confined to the period of founding, and others that belong to the continual guidance and upbuilding of the Church.

The Jerusalem Pentecost

Acts 2

We are all quite familiar with the first outpouring of the Holy Spirit in the New Testament sense and the first planting of the Christian Church on earth. Pentecost can well be commemorated as the birthday of the Christian Church. Since it was the birthday, we therefore expect, and we find, that the Pentecost in Jerusalem is accompanied by more striking manifestations of the Holy Spirit than at any other time. The extraordinary manifestations here were of three kinds, two of which were never repeated, as far as scriptural records indicate. The first was "a sound as of the rushing of a mighty wind." The words of the text in chapter two of Acts indicate clearly that there was no mighty wind, only the sound as of a wind. This sound came from heaven, not from some building down the street or of human origin, and it filled all the house where they were sitting.

The second extraordinary manifestation was the appearance to the disciples of tongues like as of fire, which divided and sat upon each of them. The Spirit filled the disciples and did not merely hover over them.

That these phenomena are to be associated with the outpouring of the Holy Spirit is evident from the immediate mention of the fact that the disciples were filled with the Holy Spirit, and in the third manifestation "began to speak in other tongues, as the Spirit gave them utterance" (Acts 2:4). The simplest explanation

of this is that the disciples were given power to speak in languages that they had not known before. This is evidently the meaning Luke wishes to convey.

To start the Christian Church the Holy Spirit came showing His credentials. He thus proved to all concerned that He came with divine power and authority to establish a Church of divine institution, not something made by man.

When we remember the situation at that time, we are not surprised that the Spirit resorted to such measures to convince the people. Jesus had been put to death and laid in a grave, from which, according to the report spread abroad by the soldiers, He had been stolen by the disciples. After His resurrection Christ had appeared only to believers, and a few hundred more. We can see why miracles were required to convince people that the Church that was being formed was a Church that lived in communion with God and the risen Lord.

After His credentials were presented, the Holy Spirit began the real work of founding the Church. This He did by the means He has always used to found and spread the Kingdom. He inspired Peter to preach sin and grace, Law and Gospel, and He used this Word with which to call the hearers to repentance and salvation.

The Samaritan Pentecost

Acts 8:4-25

As yet the Church was recognized as nothing more than a Jewish group, those of "the Way." The next step towards establishing the Church as universal, as the "Communion of Saints," consisted in extending its boundaries to include the Samaritans. This is clearly shown to be necessary according to the last part of the theme verse, 1:8.

Philip, one of the seven deacons, went down to Samaria and "proclaimed unto them the Christ." He accompanied his preaching by performing such signs and wonders as had been performed by the disciples of Christ even before His death. Many believed and were baptized, "and there was much joy in that city."

Peter and John were sent by the Christian group in Jerusalem to investigate the Samaritan mission progress, and when they found that these converts had not received the gift of the Spirit, they prayed for them and laid their hands on them that they might receive the Holy Spirit. They did receive it, and it was an extraordinary manifestation of the Spirit, because we read that Simon *saw* that it was given. This manifestation was very probably the speaking with tongues and prophesying, although it does not specifically say so. The fact that the converts in Samaria had not up to this time received an extra kind of coming of the Spirit indicates that they were not entirely without the Spirit, for we

have noted that many "believed and were baptized." They had then the ordinary indwelling of the Holy Spirit, but by this special gift at the hands of the apostles the Samaritan church received divine approval and was recognized as one with the mother Church, even though the Samaritans had some Gentile blood. It was thus a logical transition or outreach to foreigners, showing that God wants *all* men to be saved.

The Roman Pentecost

Acts 10:11

The conversion of Cornelius marks a new step forward in the development of the Church by the power of the Holy Spirit, and is to be recognized as a third step in the establishment of the universal Church. The Jewish group had expanded to include the Samaritans, but even the apostles themselves had as yet no idea that Christianity was to include all nations, "to the end of the earth."

A divine revelation or dream was necessary to induce Peter to go and preach to a Roman, even though the Roman was among those who "feared God." While Peter was yet preaching to Cornelius and his household, "the Holy Spirit fell on all them that heard the Word." They began to speak with tongues and magnified God.

It was while Peter was yet preaching, and not with the laying on of hands, that the Spirit fell on the hearers. Where the Word is, there also is the Spirit, bearing witness to the truth of the Word, convicting of sin and giving assurance of the salvation that is offered. The Gentiles are now included in mission work.

The Ephesian Pentecost

Acts 19

One more step was necessary to establish Christianity as a world religion by the power of the Holy Spirit. It had now developed beyond the limits of the Jewish sect, and had been made to include Samaritans and even Gentiles, although some of these seemed in no manner to know something about the true God.

It was in connection with Paul's preaching in Ephesus on his third missionary journey, that the Holy Spirit showed Himself in such a way as to establish definitely the universality of the Christian religion. In Ephesus Paul met twelve "disciples" who seemed to know little or nothing about the power of the Holy Spirit. Paul further instructed them about Jesus and His baptism, "and when Paul had laid his hands upon them, the Holy Spirit came on them; and they spoke with tongues and prophesied."

These men were disciples of John the Baptist, not knowing about Christ's death, resurrection, and ascension, and about the outpouring of the Holy Spirit.

(Continued on page 1)

Church and State in Norway

Herman A. Preus
Professor, Luther Theological Seminary

had no sooner set foot on Norwegian soil last August than we were met by the inevitable question in the lips of a reporter from *Morgenbladet*: "What do you think about hell?" We bought the papers and found that hell-fire had made the front page of every Norwegian paper from the Christian *Vaart Land* to *Morgenbladet*. In answering the reporter I recalled the counsel Bishop Lilje gave me in Fargo at the Inter-Lutheran League convention last summer. "So you are coming to Norway. You are getting into a hot spot," he said with that irresistible twinkle in his eye. "Yes, and what advice do you have for me?" His answer was short and to the point: "Keep your mouth shut the next month." At the end of the month I met President Sjøgaard at a hotel in Oslo and asked him the same question. His counsel was, "Keep your mouth shut—period." I am most certainly the only man in Norway who has followed that episcopal advice.

Every "Norwegian-Lutheran" in America who reads the *LUTHERAN HERALD* or *Lutheraneren* knows how hell came to make the front page here. Dr. Hallesby preached about it on the radio one night so listeners could smell sulphur, as Dr. Weswig would say. Bishop Schjelderup, who denied the fundamentals of the faith when I knew him as a student in the twenties, was converted in 1940, and became Bishop of Hamar in 1947, attacked Hallesby only for his position on hell as a place of eternal suffering. Hallesby and others charged Schjelderup with having broken his ordination vow. The Church Department of the State asked Rektor Castberg of the University, an expert in constitutional law, to say whether Schjelderup had broken his episcopal vows and put himself outside of the Lutheran Confessions. Castberg in a book said he did not.

In his interpretation of the State-Church relationship (Castberg) argued that the State has power to interfere in the Church's internal affairs, even in matters of doctrine, confessions, and ordination. The storm broke to a hurricane. Berggrav challenged Castberg's position, and on March 4 in *Juristforeningen* at the University the two gladiators met in the debate of the century. Nobody won. Both were applauded. Prof. Molland of the University backed Castberg, as did Supreme Court Justice Alten. Dean Nils Dahl of the Theological Faculty of the University and Rektor Arne Fjelberg of the Practical Department of Theology at the University both told the press that Molland did not speak for the Faculty. The Faculty had already given a written statement on the case at the request of the Church Department, and the statement was on the whole rather sympathetic to Schjelderup, though it agreed with a similar

statement from the Menighetsfakultet that his position on hell was out of harmony with both the New Testament and the Lutheran Confessions. But he had not put himself outside of the Confessions in a way which demanded his dismissal, they said.

After months of debate in all the papers and church periodicals, the Church Department has expressed itself in favor of Schjelderup's continuance in office. Meanwhile the debate goes on. But the scene has shifted from hell to the arena of the Church and State, with Castberg in the center, not Schjelderup or Hallesby.

And the Church is discovering that some of the hostility that is simmering beneath the surface is going to see daylight, adding heat to the debate. Here are some samples of nearly exact quotations from the memorable evening in the *Juristforening*: "It is revolting to think that the Norwegian people today should be bound by what Martin Luther taught 400 years ago." Our education today cannot be hamstrung by the superstitions of a day when they knew nothing about the discoveries of modern science." "A bishop is only a state official in the same sense as a police captain or other state officeholder." "I hope that the government will make use of the authority over the Church which we now know that it has." When statements like this are thrown into the debate, it appears to an outsider from a free Church that the age-old marriage of the Church with the State is not quite as comfortable as it once was.

What will come of it all? Is history in the making for the Norwegian Church? Will the Church cut loose from the State and become a free Church like our American Church? Bishop Berggrav says, No—this is just another incident in the long history of the Church of Norway. Ivar Welle, the noted historian, says, No—nobody wants the historic Church-State relationship broken up.

Here and there come voices, however, that think that if Castberg's principle, that the State can control the Church even in matters of faith and confession, is accepted, then it is time to break away. These voices are, of course, strongest from Vestlandet and Sørlandet, where many have long wanted to declare their independence from the State Church. Time will give the answer. In a few more months everyone will have had his say in the matter.

Will anything happen? Probably not. The State Church of Norway will go on. The Schjelderup case will go down as one of a series of similar cases in her long history. In 1906 the liberal Johannes Ording was appointed professor at the University, and Prof. Odland

resigned in protest. In 1908 the Menighetsfakultet was born as a conservative theological seminary. At about the same time the Rev. Carl Konow in public lectures denied the Virgin Birth, Jesus' bodily resurrection, etc. The ministry raised a cry for his dismissal, but nothing happened outside of the appointment of an associate pastor to his congregation. In 1923 the State appointed Jens Gleditsch Bishop of Nidaros against the loud protest of the conservative wing of the Church. Hallesby

broke with Bishop Stoylen who ordained Gleditsch. There was no breach in the Church-State front. No. 1953-54 comes Bishop Schjelderup denying the Bible and Confessional teaching about hell and eternal punishment. Government, University Faculties of Theology and of Law, Menighetsfakultet, the press, and public opinion—all enter the fray. When the smoke clears away, will the State Church still go on, "Business as usual"? Probably.

Do You Really Want to Help Young People?

Carlyle W. H.

Frankly, this is a request to our congregations to translate their concern for youth into support of the Luther League leadership training program.

The Church *has* a concern for its youth. There is no argument here. "Can he work well with young people?" is one of the first questions asked about men being considered for calls to our parishes. A pastor who has little apparent ability to deal with youth in the congregation will be criticized for that lack before many grosser faults.

Adult members have a concern for the younger members of the Church. There is no quarrel here either. It is recognized that youth today face open and powerful temptations to deny their faith in Christ. Confirmation services are often heavily overlaid with a pall of this concern that agonizes over the possibility of a major falling away of these young people, perhaps in the space of a few months after confirmation.

The Church *has* a concern.

How well is that concern translated?

In terms of words, it is translated very well—sometimes too well. There is such an abundance of words. Some of the wordage is stickily sentimental, and youth rebel because they are no longer babes to listen to baby talk. Some of the wordage attempts to be hard-bitten and challenging: "Act your age! You're big enough to stand on your own feet." Big enough to stand, yes, but not to stand alone.

Even more plentiful are the "What's-this-generation-coming-to?" words. The answer to that is easily an angry one: "To the same place of decision and the same need for help to mature where you found yourself a generation or two ago."

This appeal is not for more words, whether they be sweet or hard or angry. It is a request for support of a program of training to strengthen the Church's youth program. This training is available for young leaders in every district of the Church but one this summer. Your youth leaders can take advantage of this training if your congregation will translate its concern into financial support for these representatives at Leadership School.

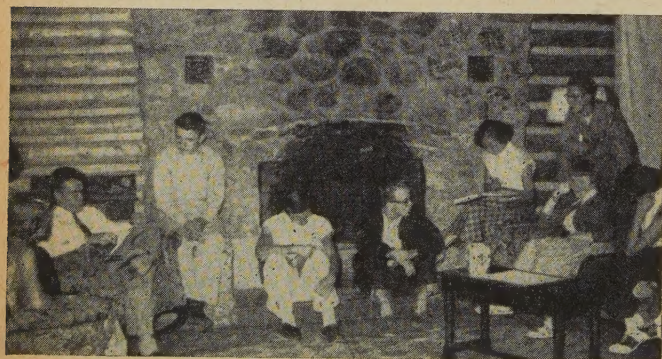
This is the concern of your Luther League executive for these representatives: to deepen their consciousness of their relationship to God through Christ; to open the Bible as a channel through which God speaks clearly to them, to expose the problem areas in their lives to the Law's condemnation and the Gospel's clearing, and to give training so that these young leaders may go back to the Luther Leagues and perpetuate these concerns for every young person in the church and in the community.

The evidence that this concern has been well expressed through Leadership Training Schools is found in the countless statements from pastors, adult advisers and Leaguers.

Three representatives of each congregation are entitled to register at the district Leadership School. Luther League officers and adult advisers should both be included among these representatives.

The expenses of this training should be assumed by the congregation or one of the adult auxiliaries. This is an understandable expression of your concern for the youth of your church and for their Christian youth program.

"We want to help our young people." No doubt about it, yours is a great concern. Translate it into action.



is summer through your support of your representa-
 es at a Luther League Leadership Training School.

Leadership Schools - 1954

Eastern I—July 19-24

Olaf College, Northfield, Minnesota; the Rev. Gilbert Halverson, 210 Fulton Street, Eau Claire, Wisconsin.

Eastern II—Aug. 2-7

Wisconsin State Teachers College, Milwaukee, Wisconsin; the Rev. Arthur Knudsen, 652 North Lotus Avenue, Chicago 44, Illinois.

N. Minn.—Aug. 23-28

St. Olaf College, Northfield, Minnesota; the Rev. Rolf Aaseng, 112 South Park Avenue, Park Rapids, Minnesota.

S. Minn. I—July 26-31

St. Olaf College, Northfield, Minnesota; the Rev. Manford Knudsvig, 2519 Lyndale Avenue North, Minneapolis 11, Minnesota.

S. Minn. II—Aug. 9-14

St. Olaf College, Northfield, Minnesota; the Rev. William K. Benbow, Waukon, Iowa.

S. Central—July 26-31

Waldorf College, Forest City, Iowa; the Rev. Gordon Smedsrud, 2126 Gable Lane, Ames, Iowa.

N. Dakota—July 26-31

Red Willow Bible Camp, Binford, North Dakota; the Rev. Alvin L. Selid, Enderlin, North Dakota.

S. Dakota—Aug. 9-14

Augustana College, Sioux Falls, South Dakota; the Rev. G. S. Helgesen, 407 North Duff Street, Mitchell, South Dakota.

Rocky Mt. I—Aug. 9-14

Flathead Bible Camp, Kalispell, Montana; the Rev. Glen Husby, Glasgow, Montana.

Rocky Mt. II—Aug. 16-21

Big Timber Bible Camp, McLeod, Montana; the Rev. David Larson, Laurel, Montana.

Pacific—Aug. 23-28

Pacific Lutheran College, Parkland, Washington; the Rev. Olaf Anderson, 7500 Greenwood, Seattle, Washington.

California—Aug. 23-28

Pepperdine College, Los Angeles, California; the Rev. Bernhard Hansen, 16548 Ferris Avenue, Los Gatos, California.

Calling All Parish Workers

Agnes E. Hendrickson

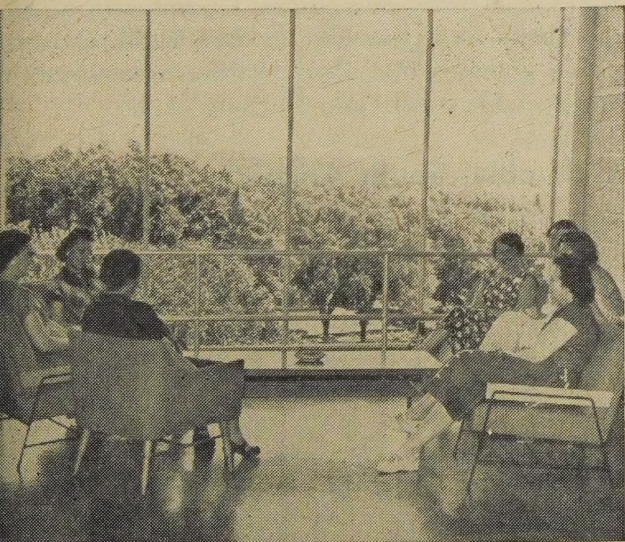
Summer institutes for parish workers are becoming tradition in The Evangelical Lutheran Church. Dr. C. K. Preus announces that the fifth such institute is scheduled for July 18 to 23 at Luther College in Decorah, Iowa, in response to an invitation from Dr. W. Ylvisaker, president of the college.

Three summer institutes have been held previously at Luther College and one at Pacific Lutheran College, Parkland, Washington. As in previous years, this sum-

mer institute will be under the co-auspices of the college and the Department of Christian Education.

Parish workers who have attended these institutes in past years speak of them with enthusiasm and appreciation. The summer institutes are planned with the experienced parish workers in mind as well as those who are planning to go into the work. Those who are just beginning learn a great deal from the formal classes as well as from the informal sharing of experi-

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Restful period of informal sharing in the Faculty Lounge at the 53rd Institute at Luther College, Decorah, Iowa.



Last summer a group of the parish workers attending the Institute presented a half-hour program over Radio Station KWLC.

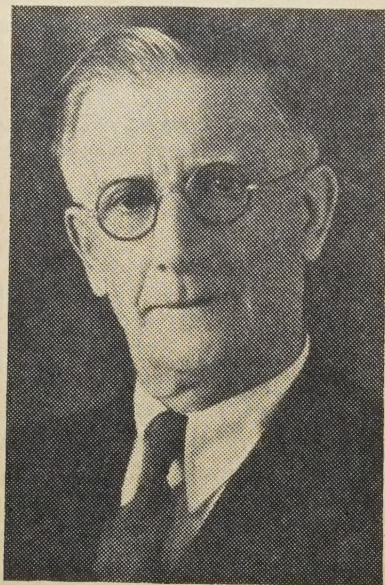
From Foreign Fields

Rolf A. S-

Gunerius T. Torvik

Missionary Gunerius T. Torvik passed away at his home in St. Paul on May 10 after a short illness.

Pastor Torvik was born at Eid in Romsdal, Norway, November 27, 1871. He immigrated to the United States in 1890, attending St. Olaf College, Augsburg Seminary, and the United Church Seminary in preparation for his missionary work. He and his wife, Anna Nerli, arrived in Madagascar in 1901. A short time after his arrival he was stationed at Manafiafy, a fairly new station that was difficult because it was found to be a bad place for



malaria fever. In a period of six years, 172 were brought to Christ under his ministry. An early furlough was necessary because of ill health, but he returned again and served in Manantenina, which had recently been taken over by our mission on an exchange agreement from the Lutheran Free Church.

To the west of our early mission field lay a large area called Androy. Our missionaries had been banned from this area by the French government, who considered the people too uncivilized and barbaric for any white residents in their territory. After some earlier contact, the river dividing the east and west sections of our fields was crossed by the Torviks, and he established the first mission station in the new area in the town of Ambovombe in 1918. I still remember the headlines in our church periodicals describing the condition of the work in that area under the headlines, "The Tandroy Are Coming." That had formerly been a cry of terror used by the neighboring tribes because of their reputation for cruelty and banditry of every sort. It now

was the cry indicating that they were coming to Christ. The beginning of this work centered around the digging of a well. Androy is a semi-arid country. Many attempts had been made to sink a well in the Ambovombe territory, but these places had either been dried up or else had been filled with alkali water that could not be used. Pastor Torvik had the well dug. An abundance of water was found, and people came for miles around to get water at the well of the mission. This incident became an allegorical picture of the spreading of the Water of Life in that area. Ambovombe has developed to become one of the largest mission stations on the island and is the central station for the entire Ambovombe area.

Pastor Torvik made a deep impression on the people of Madagascar as well as a great impact on the history of our mission on that island. He served as superintendent of the mission from 1909 to 1922, with a break of a few years when he was on furlough. He retired early in 1946 and has made his home in St. Paul since that time. In 1945 he was granted the degree Doctor of Divinity from Concordia College.

He is survived by his wife, Anna; five daughters, Mrs. F. S. Hallanger and Mrs. K. L. Norlie, both in Madagascar, Borghild Torvik, Moorhead, Minn., Mrs. E. O. Gilbertson, Brookings, S. Dak., and Mrs. Olin Jones, Baker, Montana; two sons, Torval, Los Angeles, Calif., and Olav, Madagascar; and a brother, Charles.

Funeral services were held for Dr. Torvik at Anthony Park Lutheran Church in St. Paul on May 12, the Rev. A. G. Lewis officiating. Greetings were brought by Dr. J. A. Aasgaard, Dr. R. A. Syrdal, and Missionaries Knut Monson from the Church, the Foreign Mission Board, and fellow missionaries. Greetings on behalf of the family were given by the Rev. E. O. Gilbertson and a grandson, Mr. Fred Hallanger. Interment was at Sunset Memorial Park, St. Paul.

Colombia, South America

In the midst of the rather gloomy picture as far as forward evangelism is concerned in Colombia, South America, we have the following report given us by Evangelist Octavio Lopez, translated by the Rev. Alfred Morck. The incident takes place in a rural area which is largely Protestant, lying at about 10,000 feet altitude. The people have tenaciously clung to their faith through the persecution and are just now contemplating rebuilding their chapel, which was destroyed by the mob that attacked their settlement during the anti-Protestant persecution. Mr. Lopez reports as follows:

Just a few hours ago I came back from Parpa so full of joy that I must tell you, even if briefly, about the work of the Holy Spirit which was witnessed there. The meetings were very well attended, with more than two hundred at each service on Thursday and Friday. But on Easter Sunday, when we preached on the Resurrection, the place was packed. In addition, the Lord blessed us with twenty conversions and several others made reaffirmation of their faith and reconsecrated their lives to Christ. After the service the people continued to stay on to sing and read the Word. As we wrote down the names of those who that day accepted Christ publicly, they repeated the words: 'I . . . [name] . . . , have been raised with Christ today, Easter Sunday, April 18.' The congregation prayed silently for each one as he made this confession."

dan

The Rev. John Watne has been suffering for some time from undulant fever. We are happy to report that he is on the road to recovery. He brings us the following letter:

Happily I can now report that my health has improved a great deal, so that I am able to work a little. As to my preaching as before. We are thankful to God that He has seen fit to raise me up again. I was very near death, and He has granted me health again. We are aware of the fact that many people in the homeland have been praying for my recovery. We are very grateful to you all and wish we could let all of you know that God has answered your prayers."

From Meiganga, where we have the orphanage of our mission, we have the following report of a spiritual awakening that has begun among the orphans and workers in that area, from Miss Pearl Larson:

Ask and ye shall receive that your joy may be made full (John 16:24b).

You have joined us in praying and you deserve a report, for God has answered and given us much joy.

Yes, often we have prayed:—Revive us, Lord; begin with me, Lord; with each missionary, at our stations, among our orphans, our teachers, our catechists, with all of our Christians and throughout our field.

It has started! And as revivals always start, there has been deep conviction of sin. First, as we missionaries met for conference in January, Pastor Trobisch was used in giving a series of heart-searching messages and soul counselling. We were convicted of our sins but left there. 'If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.' We went to Jesus and found peace. Second, our natives had a conference at one of our outposts, and several of our missionaries attended. The report came back of how small groups were gath-

ered everywhere confessing their sins to one another, and a line of natives formed at each missionary's stopping place wanting to talk over their problems and seeking release. Third, here at Meiganga the Spirit worked in the hearts of our orphans. I know many of you have prayed for them since they were confirmed last July. They have taken a new step and with them brought several of their friends. First it was John Alfred, then James, and soon David and Adamou and Bane. We were sorry Joseph has been on vacation, but God is not limited, and I'm sure He has talked to him, too. Fourth, many of the native Christians came with their burden of sins, and as they brought hidden things to light, they found joy in their Savior again. And so it continues at this station and is spreading on to other places. May the Lord have His way."

By the Power of the Holy Spirit

(Continued from page 528)

the first Pentecost day in Jerusalem. Through the Ephesian Pentecost the Holy Spirit's activity could really be shown forth in this important pagan city of Ephesus and the surrounding country, in a great spiritual awakening due to the Holy Spirit's power that would make it the foremost Christian Church of the first century.

By the power of the Holy Spirit the Church was now definitely established as a world institution. There is nothing in the Book of Acts, nor in other parts of the Bible, that tells us that such extraordinary manifestations of the work of the Holy Spirit were to be confined to only the period of the founding of the Church. It is a fact, however, that they became more and more rare, and it seems that God saw fit to discontinue them as soon as the Church was properly established. Then the building of the Church was carried out through the more ordinary means by which the Holy Spirit works through Word and Sacraments. It is still "by the power of the Holy Spirit," for we must also remember that the work of the Holy Spirit continues as long as the Church continues, as we confess in our Creed and the explanation of the Third Article about the "holy Christian Church." The ordinary activity of the Holy Spirit in the Church in human hearts takes the form of witnessing and guiding. All Christians in their witnessing are aware, consciously at times, of the guidance of the Holy Spirit.

God, through the power of the Holy Spirit, is ever guiding, building, and caring for His Church on earth. He gives us the assurance that the results will be according as He gives the growth. If we plant the good Seed and water it properly, God through the Holy Spirit gives the increase. The Church of today can be powerful against the tide of impiety and indifference only if she firmly relies on the Holy Spirit and His power.

Few questions are being asked with more frequency at the merger discussion meetings than, "What about the Lutheran Free Church?" This is understandable, especially in The Evangelical Lutheran Church. Our body and the Lutheran Free Church are intertwined in the Upper Midwest; we have a common origin; there are mutual relationships and friendships which have grown stronger over the years.

Yes, what about the Lutheran Free Church and merger? Truth to tell until very recently it has not been altogether easy to give a satisfactory answer to those who have asked. In the *Report of the Joint Union Committee* appears a suggestion from the Free Church members that the other bodies give thought to the possibility of permitting the Lutheran Free Church to enter the merger as a "non-geographical district" which would operate independently in the fields of Education and American Missions but would otherwise integrate itself fully with the new Church.

The *Report* also outlines the action of the Joint Union Committee in response to this suggestion. Briefly, it is this: It is recommended that the Lutheran Free Church committee submit to its Annual Conference the same proposals as will come before the other conventions. If it is impossible for the Lutheran Free Church to adopt them, it is further suggested that it consider other means by which it can enter the merger. If, after fuller consideration, it still appears that a non-geographical district is the best solution, the suggestion is made that the LFC committee resubmit this suggestion in greater detail. Until May 11, about all anyone could say in answer to the question, "What about the Lutheran Free Church?" was to review those facts.

Now, however, the recommendations of the Lutheran Free Church committee to its Annual Conference in June have been made public. They appear in the *Lutheran Messenger*, issue of May 11. In preparation for them an article entitled "Preface to the Union Report" appeared in the issue of April 13. The latter is written by Dr. John Stensvaag, secretary of the LFC committee.

We need not devote much space to Dr. Stensvaag's article, other than to say that it is a forthright, clear presentation of the position of the LFC in relation to the present merger movement. It reviews the past relationship to the negotiations, reaffirms the validity of the LFC heritage and tradition, and states the belief of the committee "that a closer organizational alliance with the church bodies in question will serve best to advance the cause of Christ." It is a very able presentation, which does not at all surprise those of us who have had the privilege of being with Dr. Stensvaag throughout the long months of negotiations.

Next we turn to the official report of the committee.

EDIT

Lutheran Fr

It is entitled "Report of the (LFC) Committee on Relations With Other Lutheran Bodies" and is addressed "To the Annual Conference of the Lutheran Free Church."

The report to the Annual Conference consists of a statement and two appendices. The statement is evidently intended to be the actual report of the committee since it bears the signatures of the members of the Committee on Relations with Other Lutheran Bodies (except for one member, who, a footnote states, "is in favor of the appended Proposal and therefore not signed this report.")

The statement rehearses much of the ground covered by the earlier article by Dr. Stensvaag and refers to meetings held by the Lutheran Free Church committee. Then comes this very important paragraph:

As a result of these discussions and deliberations, the Committee now submits to the Annual Conference of the Lutheran Free Church the appended Proposal, placing the former suggestion of a "non-geographical district." As will be seen, the Proposal seeks to achieve essentially the same goal as was intended by the "non-geographical district," namely, that of providing a means whereby our congregations may participate in the blessings of wider fellowship of the merged Church and at the same time maintain in some degree their present fellowship centering about Augsburg College and Theological Seminary. As in the "non-geographical district" suggestion also here provision is made for the growth of that fellowship. The present proposal, however, avoids the problem of conflicting loyalties, since the congregations would be integrated into the organization of their respective conferences and districts within the merged Church. They would participate fully, too, in the total stewardship program of the merged Church; and the support of Augsburg College and Theological Seminary, like that of the other colleges and seminaries, would be received from the Church as a whole.

Appendix No. 1 to the statement gives the "Proposal of the Lutheran Free Church Committee." The Proposal consists of three parts. In the first, "Introductory Statement," the committee "reaffirms its adherence to the Fundamental Principles [i.e., of the Lutheran Free Church] which have given guidance to its work from the beginning." In particular, attention is called to the fact that the *Report of the Joint Union Committee* stresses the sovereignty of the local congregation. "The principle of congregational freedom and responsibility . . . the Lutheran Free Church regards as an especially important part of the heritage of Lutheranism in America."

I A L S



and Merger

a and a strong asset in the promotion of spiritual vitality and sound church life."

Specifically, the following "ideals of congregational life and practice" are reaffirmed: (1) the living congregation; (2) Evangelism; (3) freedom and simplicity in worship; (4) informal Christian fellowship; and (5) Christian conduct. The committee concludes: "Recognizing and rejoicing that large numbers of both pastors and the laity within the other negotiating bodies share these ideals which have been a cherished part of its own heritage, the Lutheran Free Church affirms its own adherence to them at this time, not as a matter of controversy, but as a clear statement of some fundamental spiritual convictions at a significant point in the developing history of the Lutheran Church in America."

While it is not so specifically stated, the inference seems to be that the Lutheran Free Church Committee finds nothing in the *Report* which contravenes those principles. In so far, in other words, it would seem that the Lutheran Free Church could adopt the *Report* in its entirety.

This assumption is borne out in the second section of the Proposal which recommends that the Annual Conference "recommend to the congregations of the Lutheran Free Church the approval and adoption of the *Report of the Joint Union Committee* together with the modifying agreements set forth below . . . and request that the Joint Union Committee give study and consideration to this Proposal as a possible basis for participation by the Lutheran Free Church in the proposed merger."

Then follow the "Modifying Agreements." These are two in number, one dealing with Augsburg College and Theological Seminary, the other with Oak Grove Lutheran High School and with the charitable institutions of the Lutheran Free Church.

The proposal regarding Augsburg is in brief as follows: Ownership and control of the institution shall continue to be vested in its Corporation and Board of Trustees, the Corporation being made up of not more than sixty members, as is now the case, the Board being elected by the Corporation. The congregations now making up the Lutheran Free Church are to be formed into an Association. Its voting assembly shall consist of members of those congregations who attend the annual meeting. Other congregations of the merged

body may also become members of the Association. The assembly shall elect the members of the Corporation and nominate the members of the Board of Trustees.

It is proposed that Augsburg College and Theological Seminary shall continue to be one integrated institution under one president. However, the seminary division shall be considered a part of the theological seminary of the merged Church.

With regard to the other institutions of the Lutheran Free Church, the Proposal is simply that they become a part of the institutional pattern of the new Church.

Appendix No. 2 gives "Resolutions in Regard to Procedure" to be voted upon by the 1954 Annual Conference. These are five in number. The first simply receives the *Report* for consideration. The second provides that the period from June, 1954, to June, 1955, be used for "careful study by our Church" of union matters, in congregations and in special district meetings. The remaining three are so important that we quote them in their entirety:

3. That the Annual Conference of 1955 shall be asked to vote:
 - (1) First, on a resolution to recommend to the congregations the approval of the Report of the Joint Union Committee without any modifications, and
 - (2) Secondly, in the event that (1) is not carried, on a resolution to recommend the approval of the Report of the Joint Union Committee with the stipulations set forth in the Proposal of the Lutheran Free Church Committee.
4. That if the Annual Conference of 1955 by a majority vote adopts either of these resolutions the question shall then be referred by the president and the secretary of the Lutheran Free Church to the congregations for decision. The result of the congregational vote is to be mailed by each congregation to the Secretary of the Lutheran Free Church by December 15, 1955.
5. That if three fourths of the congregations reporting vote in the affirmative, the question shall be considered carried, and the union negotiations shall be continued.

This, then, is the present answer to the question, "What about the Lutheran Free Church?" We do not feel that any detailed comment on our part is necessary. We feel that the proposals being made by the Lutheran Free Church Committee are sensible and thoroughly Christian. While, to be sure, we would prefer that this sister body would find it possible to enter the merger without any "modifying proposals," we are fully mindful that their situation may demand such. If this proves to be the case, we see nothing whatever in their Proposal which will be a barrier to merger.

We need not assure our LFC friends that we in the ELC are most anxious that they shall continue with us. Something very precious would have gone out of the merger for us if the LFC found it necessary to withdraw.



If You Like Music . . .

Under the able and inspiring leadership of Mr. Oscar Overby, the executive director and musical director of the Choral Union, five week-long Church Music Leadership Institutes will be held in various sections of the Church this summer. The purpose of the institutes is to assist church musicians, choir directors, organists, and church singers in their work, that together all might better glorify the Christ. With top-ranking instructors giving of their time without remuneration, and sharing their experiences and "know-how," the institutes held in the last two years have inspired many musical leaders in the Church to return to their home congregations with new enthusiasm and ideas. Combining a workshop on church music with a vacation for the entire family at some beautiful lake or on one of the Church's fine college campuses is ideal. With Christian fellowship abounding, hundreds have gone away from previous institutes with "a new song" in their hearts.

The daily schedule at each institute is somewhat the same. Each day begins with a devotional service, sometimes a matins, and closes with a vesper service in the chapel or on the lakeshore. From nine in the morning, after the matins, until nine in the evening, when evening vespers are held, the day is filled by the hour with classes. The titles of the various courses offered will indicate somewhat their contents: choir training, children's music in the Church, liturgy and congregational

singing, the role of the church organist, organ pan fundamentals of voice, choir conducting techniques, a choir repertoire. In addition, there is ample opportunity for consultations, private lessons in organ and voice, as well as class lessons.

Below is a listing of the five camps to be held this summer:

LUTHER CREST BIBLE CAMP Alexandria, Minnesota, June 20-26

Instructors: Mr. Oscar R. Overby; Miss Kathryn Ulvilden, Decorah, Iowa; Pastor Johan M. Thorsen, Minneapolis; Mrs. Melford Knutson, Albert Lea; Mr. Frank Pooler, Mt. Carroll, Ill.

Cost: Adults, \$18.00. Children under 14, \$10.00. Children under 6, \$5.00.

Registrar: Pastor Kermit O. Graves, 523 South 11th St. Brainerd, Minnesota.

CAMROSE COLLEGE Camrose, Alberta, Canada, July 5-11

Instructors: Mr. Oscar R. Overby; Comfort Hinder Dale, Saskatoon; Pastor G. O. Evenson, Edmonton; Gertrude Boe Overby, Northfield, Minnesota.

Cost: Adults \$15.00. Write for information concerning children.

Registrar: Mrs. Rudy Magneson, Camrose, Alberta, Canada.

Make Your Reservation Soon!



Church Music
Institute,
Green Lake,
August, 1953

SHIP INSTITUTE

M. A. Egge

MT. CROSS LUTHERAN BIBLE CAMP Felton, California, July 25-31

Instructors: Mr. Oscar R. Overby; Mrs. Gunnar Malmin, Parkland, Wash.; Mr. Robert M. Larson, Parkland, Wash.; Pastor M. A. Egge, St. Paul, Minn.; Gertrude Boe Overby, Northfield, Minn.

Cost: Adults, \$18.50. Children under 10, \$7.50. Children under 5, \$2.50.

Registrar: Mr. Blaine Ellefson, 4217 Faculty Avenue, Long Beach 8, California.

LUTHER COLLEGE Decorah, Iowa, August 8-14

Instructors: Mr. Oscar R. Overby; Mr. Rufin Boyd, Manitowoc, Wis.; Mr. Clifford Olson, Sioux Falls, S. Dak.; Mr. Gerhard Cartford, Eau Claire, Wis.; Mrs. C. M. Strand, Westby, Wis.

Cost: Adults, \$11.00 plus meals in the cafeteria. Children under 14, \$3.00 plus meals. Children under 6, meals only.

Registrar: Miss Ione Wennes, 1527 Kane Street, La Crosse, Wis.

PACIFIC LUTHERAN COLLEGE Parkland, Washington, August 17-21

Instructors: Mr. Oscar R. Overby; Mr. Robert M. Larson, Parkland, Wash.; Mrs. Gunnar J. Malmin, Park-

land, Wash.; Mr. Gunnar J. Malmin, Parkland, Wash.; Gertrude Boe Overby, Northfield, Minn.

Cost: Similar to other institutes. Write for information.
Registrar: Mrs. Arthur Landsen, Molalla, Oregon.

In addition to the instructors listed for the various camps, there will be a staff at each camp, including a dean, a manager and treasurer, the registrar, and other staff members as needed. The cost for part-time stay is available, together with other information, from the registrar of each camp, or from Mr. Oscar R. Overby, 4 Walden Place, Northfield, Minnesota.

At each institute, kits will be available which will include choir music for class use, classified lists of selected junior and senior choir anthems, organ music, hymns for Sunday school, processions, and other helpful material.

At all camps it is necessary for those who attend to bring bedding, towels, and camp clothes. Housing will be in Bible camp dormitories or in college dormitories.

The advance registration fee is \$1.00 at all institutes, which amount is credited to the individual to be applied on tuition. This fee is to be sent to the registrar of the camp.

Congregations are urged to send their choir directors and organists to one of the institutes. Churches that have done so report increased interest in music in their congregations.

Enjoy a Vacation With Music!

Marks the Church Must Bear

Harold B. Kildahl

PENTECOST SUNDAY

June 6, 1954

Text: John 15:1-11

Three days following the festival of Pentecost, The Evangelical Lutheran Church will meet in convention. One of the major considerations will be the proposed merger of Lutheran bodies. It is good, very good, for all of us to consider the marks the Church must bear if it shall truly be the Church of Jesus Christ. They are quite evident in the text for today.

First, the Church must be in close union with Jesus Christ, acknowledging Him to be the "only mediator," the "Good Shepherd," the "Savior of the World," "Son of God and Son of man," who died for the sins of men. This union must be as close as the union of "vine and branches." Just as the branch draws its nourishment from the vine, and just as the foliage and fruit on the branch defines the vine, so too the Church must clearly evidence the presence and power of Jesus Christ.

Second, the Church must be a praying Church, a Church that honestly and sincerely believes that "nothing is too hard for the Lord." It must be a Church that accepts the truth of Christ's promise that "ye shall ask what ye will, and it shall be done unto you."

Third, the Church must be a productive Church, a Church that has heard and heeded the Great Commission to extend the Kingdom of God through the channel of evangelism, reaching the souls and lives of others and bringing them into the realm of grace. Missions, American and foreign, or world-wide missions, must be the pulse-beat of the Church and its "passion."

Fourth, the Church must be identified in the world by its love both for God and man. Held high above the path of Christian progress in the world, the example of Christ and His love must be seen by those who are the Church today. Love is the reflection of faith. It is love that is inspired by the love of Christ, motivated by the love of Christ, dedicated to the cause of Christ that is a mark of the Church in every generation and not least of all our own.

Fifth, the Church must be a joyous Church, a Church that rejoices in the salvation that it owns through faith in Jesus Christ.

These marks can be found in the Church only when the Church adheres to and is faithful to the Word of God. Just as surely as day follows night, the Church must follow the Word, for it is the Word that reveals Christ, that reveals His salvation. It is the Word, the Means of Grace, through which and by which the Spirit of God even now sustains the life of the Church.

An Experiment in Stewardship

Philip S. Dy

The Board of Home Missions is ever seeking to improve the initial stewardship in the new congregations as they are established. Therefore, it was decided to encourage at least three of our new congregations to make up the Wells Organization for their first every-member canvass. This step was in the nature of an experiment.

One of the new congregations adopting the suggestion was Our Redeemer Lutheran Church of South Francisco, California, where they have just now completed their every-member canvass. Less than one month after they were organized, 56 families pledged a total of \$230.50 per week for the support of the congregation and its program of benevolences. The average amount pledged by the member families was \$5 per week, and the majority of the member families pledged \$5 per week or more.

One family pledged \$18 per week.

Five families pledged \$10 per week.

One family pledged \$8 per week.

Three families pledged \$7 per week.

Two families pledged \$6 per week.

Nine families pledged \$5 per week.

Three families pledged \$4 per week.

Seven families pledged \$3 per week.

Fifteen families pledged \$2 per week.

Ten families pledged under \$2 per week.

The above pledges cover current expenses, benevolences, and debt retirement.

The Rev. T. Arnold Thompsen of the Department of Home Missions and the Rev. Clyde Grimstvedt of the Department of Stewardship of the ELC were present during the ten-day period of the canvass in order to observe the methods used and the results obtained.

The general reactions to the every-member canvass were very good. Here are some typical statements from the canvassers:

"This is the most exhilarating experience I have ever had," said one. Another commented, "I can't tell you how much good this canvassing has done for me." Another said, "I have certainly enjoyed having a part in this canvass."

The pastor of the congregation, the Rev. E. J. Hestad, stated at the conclusion of the canvass that he was greatly pleased but not too much surprised by the results, because many of these families had been giving that same kind of financial support to the congregation even before the canvass was started.

Our Redeemer Lutheran Church is a new Home Mission congregation organized April 4, 1954. The first service was held on November 1, 1953. The membership of the congregation at the present time is 159 souls.

Meditations for the Family Altar

J. R. Hestenes

TOWARD TRINITY SUNDAY

Epistle: 1 John 3:1-10

The Gospel: John 15:12-17

Monday, June 7
ON BEING BLESSED

Read Ephesians 1:3-14

Blessed be the God and Father of our Lord Jesus Christ who has blessed us in Christ with every spiritual blessing in the heavenly places. . . .

To stop and count what you have because you are Christian is to realize the love of God and to know more fully what is meant by being blessed. The Apostle here summarizes what God has in store for those who are His. All three persons of the Trinity are presented as giving a share in the giving of good gifts to man. Men are made "sons," they receive "redemption through his blood," and made known to them in all wisdom is the mystery of his will."

The word "blessed" is an easy victim of careless use. When we thank God for the blessings He rains upon us, we should not let it slide over the tongue without sincere thought and thanks. For if His blessings were removed from us, we would be at an utter loss. To have life through God, in God and for God is what it means to be blessed.

Praise to Thee for Thy blessings, O God.

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Thursday, June 10
AS HE WILLS
Read 1 Corinthians 12:4-13

All these are inspired by one and the same Spirit, who apportions to each one individually as he wills.

A young man who belonged to the church had a strong desire to enter the ministry. All through high school he dreamed of going on to college and the seminary and finally serving the Lord as pastor. But when he graduated from high school, it was necessary for his parents to ask him to stay home and run the farm. This came as a deep disappointment to him. He felt that the leading of the Spirit had been put to nought. But his pastor helped him to understand that his was not so. If God could not have his service in the ministry, He could have his active interest and support as a consecrated member of the Church. This is important, too.

Whatever God wills is good. He gives a large variety of gifts to His people. When we allow God's will to rule and accept whatever gift He has to give, we must be happy with it and use it as good and faithful stewards.

Tuesday, June 8
GO, THEREFORE

Read Matthew 28:16-20

"Go therefore and make disciples of all nations. . . ."

The clear-cut assignment given to the Church by the Son of God is ruled and regulated by the word "Go." There is no hint to "use your own judgment." There is no command to stop, to stand still, to slow down, or to retreat. The word is "Go." To go out in every direction starting with the presence and blessing of Christ. To go in His Name and with His power to everyone, bringing Christ to all and making disciples. Baptize them and teach them; that's the method.

How well we know that the command was meant not only for the Eleven who stood with Christ on the day of His ascension, but for those of us who believe in Him today. Can all of us go? Yes! Not to Zululand or Africa, or Japan perhaps, but we can go with our love. We can go with prayers, with gifts, with real support of the Church.

Keep the Church faithful to Thy command, O God, that many shall come to Thee. Amen.

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Friday, June 11
OPENED HEAVEN
Read Matthew 3:13-17

And when Jesus was baptized, he went up immediately from the water, and behold, the heavens were opened. . . .

Jesus was baptized, not because He needed forgiveness of sins but in order to "fulfill all righteousness." John was sent to prepare the way for Christ and His work of redemption. By being baptized of John, He gave His approval to his work, and made Himself ready for His ministry. From that point on, until His resurrection, He would make salvation for man. Through Him the heavens are opened.

At the baptism of Jesus, all three Persons of the Holy Trinity were present: the Father, the Son, the Holy Spirit. In Christian Baptism the Holy Spirit makes us children of God through Christ. We are born anew, we come under grace, we become heirs of salvation. Indeed, the heavens are opened! The Holy Trinity blesses us richly!

What God has done for us in Christian Baptism should bring great comfort and joy. It should fill us with thanksgiving and inspire us to service in His Name.

Wednesday, June 9
VISIONS

Read Isaiah 6:1-8

I saw the Lord sitting on the throne, high and lifted up. . . .

Isaiah saw one great vision in the temple that day, but we may say that the experience he had consisted of a series of visions. This series is shown, in a sense, whenever God opens people's eyes.

First the sight of God overwhelmed Isaiah. While he bowed down, he heard the seraphim say, "Holy, holy, holy is the Lord of hosts." This wonderful sight led him to see his own unworthiness. "I am lost," he said. "I am a man of unclean lips." This in turn, led to a vision of God's forgiveness. "Your guilt is taken away, and your sin is forgiven." Then followed the vision of the universal need. Isaiah dwelt in the midst of a people of unclean lips. Who would go to them with the Word of a loving God? The final vision showed Isaiah that he should answer the call. And he did. "Here am I, send me."

Any one of us who has seen the Lord in faith has also been shown the vision of the world's need. Let us arise and speak!

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Saturday, June 12
THE BENEDICTION
Read Numbers 6:22-27

"The Lord bless you and keep you: The Lord make his face to shine upon you, and be gracious unto you: The Lord lift up his countenance upon you, and give you peace."

If asked, "What is the Benediction?" many children would respond, "It's something the pastor says at the close of the meeting." Perhaps many grown people have come to give it the same regard.

In truth, the Benediction is not an utterance that has meaning only at the end of a service or program. Rather, it has meaning for all of life: its beginning, middle, and end. For it speaks of facts, of the Presence of God with His gifts.

This Benediction, first delivered to the people of God in the days of Aaron, has been pronounced upon millions of people. Its long life reminds us that year in and year out, amid all the changes among nations and men, God has remained with His blessings.

How good it is to bow beneath the pronouncement of His keeping, His grace, and His peace!

Here and There on the Christian Front

Edited by Raymond M. O

"ESCAPIST" PREACHING

An attack on preaching which provides "escape from the world into peace of mind, while society goes unsaved," was made at Chatham, N. J., by Dr. Joseph H. Stein of Glen Ridge, superintendent of the Middle Atlantic Conference of Congregational Christian Churches, as he addressed 400 delegates and visitors attending the 24th annual meeting of the conference.

"Some congregations prefer to feel good rather than to be good," Dr. Stein said. "And there are pulpits that find it more appealing to soften sins into complexes and redemption into relaxation." He called for renewed interest in evangelism, application of the Christian gospel to "acute social problems of the day," increased emphasis on missionary giving, and support of the church budget by every member.

ORDER PROTESTANT SCHOOLS REOPENED

Protestants in Colombia continue to be the pawns of a mixture of political expediency and Catholic privilege. Now comes word that President Pinilla has ordered the reopening of the five Protestant schools on San Andres and Providencia islands which had been closed on March 1 by the government inspector of schools. He made the announcement after a delegation from the islands asked for the revoking of the inspector's order. The delegation insisted on recognition of the petition sent in April which said the people of the islands are "predominantly Protestant and have been so for generations" and therefore cannot be regarded as Roman Catholic mission territory.

OPPOSES GAMBLING TO SUPPORT CHURCH WORK

The Rt. Rev. Wallace J. Gardner, bishop of the Episcopal Diocese of New Jersey, will not approve gambling in any form to support the work of the diocese. In anticipation of suggestions that bingo games could be used to finance an ambitious spending

program outlined for the diocese, the bishop said he was repeating his stand taken in 1952. "Now, as then," he declared, "I am convinced that gambling in any form in support of the Christian Church is a most dangerous practice."

"Nothing can take the place in the spiritual development of a congregation of sacrificial giving for the Christian cause," he said. "The Christian Church must be on its guard against encouraging our youth, and indeed our adults, in becoming accustomed to practices which have been so vicious in their influences on the life of our citizens. How can the youth of America feel that it is necessary to avoid these practices in their vicious surroundings when, in the atmosphere of a Christian Church, they have been taught to believe that because the end justifies the means, it is possible to gamble."

The diocesan convention at which Bishop Gardner spoke opened just two weeks after most New Jersey communities had voted to legalize bingo games and raffles for religious, veterans, and welfare organizations.

LWF PRAISED FOR RESETTLEMENT

Lutheran World Service of the Lutheran World Federation was officially lauded in Geneva, Switzerland, as one of the most effective of all the voluntary agencies co-operating with the Intergovernmental Committee for European Migration in the resettlement of refugees. The committee's director, U. S. Ambassador Hugh Gibson, announced that in 1952 and 1953 all operating agencies helped a total of 30,863 migrants to find new homes. "By far the largest number," namely 7,820, were resettled under auspices of the LWF, his report said.

The next largest group was resettled under the auspices of the World Council of Churches, which helped 5,200 in the two-year period. The International Catholic Migration Commission helped 4,469.

It was also pointed out that Lutheran World Service had shown the best loan recovery record of all the operating agencies, which is particularly important "because it shows that the migrants who were helped by LWF found the most favorable conditions

EARTHQUAKE HITS GREEK CHURCHES



RNS Photo

Some 600 persons attending a funeral service in this church in Sophades, Greece, left the building a matter of minutes before it was destroyed by the second earthquake of major proportions to hit Greece in less than a year. Sophades was one of the two towns in central Thessaly destroyed by the disaster, leaving more than 25,000 homeless. American Protestant and Orthodox churches were quick to send food, clothing, and other relief goods to the victims.

CHAPLAINS HONOR HOOVER



RNS Photo

Edgar Hoover, director of the FBI (second, right), was presented with the citizenship award of the Military Chaplains Association by Chaplain (Brig. Gen.) Henry A. Darlington (New York (second, left), at the annual meeting of the association. Looking on are: Chaplain Edward L. R. Elson, pastor of the National Presbyterian Church, and John R. Mahan, assistant secretary of defense. The award, which is for "outstanding contribution to American citizenship," has been presented twice previously, to General Douglas MacArthur and Secretary of State John Foster Dulles.

on their resettlement. The loans have been given to migrants for the payment of travel and other expenses directly connected with resettlement and deducted after the people have established themselves in their new homes well enough to make such payments.

LUTHERAN REFUGEE COMMITTEE ORGANIZED

The first state Lutheran Refugee Committee was organized at Jersey City, N. J., to interpret and promote the present resettlement program of the National Lutheran Council and the Lutheran Church—Missouri Synod. The committee is the first of twelve such committees which will be organized in "operational areas" to use paid workers as well as volunteers to interpret the needs of refugees and the opportunities to sponsor them under the Refugee Relief Act of 1953.

In New Jersey the Lutheran Welfare Association will be asked to accept administrative responsibility for the campaign to obtain assurances and for the operation of the program. The next phase of the committee's work will consist chiefly of a consecrated drive for housing and job assurances, which are necessary for resettlement of refugees under the law passed by Congress last year.

WORTHY OF NOTE . . .

The Washington, D.C., Episcopal diocese, at its annual meeting, adopted a resolution pledging its delegates to the Church's General Convention in Houston, Texas, next year, to share segregated accommodations with Ne-

gro delegates. Under Texas law, mingling of races in public places is prohibited. . . . The Council on Christian Relations of the Presbyterian Church in the U. S. (Southern) will urge the General Assembly of the denomination to abolish racial segregation at all church levels. . . . The East German Communist government has agreed to the erection of a Roman Catholic church and a Protestant church in Stalinstadt, Soviet Zone steel city, reports the Catholic news agency, KNA, in Berlin. . . . In Bombay a prominent Hindu leader, arguing that the activities of foreign missionaries "may constitute a threat to India's security and integrity," called for Hindu missionaries to counter proselytizing by foreigners. . . . One of the new series of banknotes to be issued by the Greek government in June will bear an illustration of a Biblical event, reputedly the first time in Greek history. The 500-drachma note in the new series will carry a representation of the Apostle Paul preaching to the Athenians on Mars Hill. . . . A House judiciary committee voted unanimously to recommend that the words "under God" be added to the pledge of allegiance to the flag, thus reading "one nation under God."

RELIGIOUS NEWSWRITERS ELECT



RNS Photo

Robert D. Whitaker, religion editor of the Providence (R.I.) Journal and Bulletin (right), was elected president of the Religious Newswriters Association at its sixth annual meeting in Boston. He was named for a two-year term succeeding George Dugan of the New York Times. Other officers chosen were, left to right: Miss Ann Elizabeth Price of the New York Herald Tribune, secretary; and Carleton Lundquist of the Dayton (O.) Daily News, and Miss Terry Ferrer of Newsweek magazine, both vice-presidents. Organized in 1948, the RNA limits its membership to men and women engaged in covering religious news for the secular press.

TOWARD THE GENERAL CONVENTION

Final notice and information for the ELC General Convention:

Headquarters for the 1954 convention, Central Lutheran Church, Minneapolis, Minn., June 9-15, 1954, will be in the new Sunday school building facing 4th Ave. Registration, information, mail, press, exhibits, bookstore, major convention board and committee rooms will all be in the new Sunday school building.

For the first few days, pastors and delegates will have separate rooms for registration. Registration will begin at 10:00 a.m. on Tuesday, June 8.

We have received inquiries as to the method of nominating the president of the Church. According to the most recent decision of the Church, this is done by nominating speeches from the floor, subject to such modification as the convention itself may impose.

Major highlights of convention business as outlined in the LUTHERAN HERALD for March 23 remain scheduled as before, except that the *installation of the new president will take place Sunday afternoon* in connection with the ordination service instead of in the evening. A more complete program for the week will be furnished at registration. All business is, of course, subject to variation in schedule due to the impossibility of foreseeing the exact amount of time the convention will choose to spend on any given item.

Pastors and delegates are reminded to bring along the *Report of the Joint Union Committee*, as it has not been reprinted in Part I of the Annual Report in order to save expense.

We are informed that tape recording of convention proceedings by individual pastors and delegates puts a strain on electrical facilities at Central, and it is therefore discouraged. An official recording will be made available to those who may wish to buy a copy.

Vital issues affecting the destiny of our Church for years to come are to be decided at this convention. Pray for the Lord's guidance, study the matters to be considered, and be diligent in attendance.

May the Lord bless our 1954 Convention!

O. H. HOVE, General Secretary

Merging the Foursome

Johannes Hoifjeld
Orland, California

The *Report of the Joint Union Committee* that has been presented to us for consideration is certainly a very fine report and is really an accomplishment that deserves our gratitude and good will. It also deserves, nevertheless, our scrutiny and the thorough going-over many are giving it. This writer does hope that the few or many weaknesses and discrepancies will not present a too impossible barrier to finish what we have set out to do, namely to merge

with church bodies and Christians just as good if better than we ourselves claim to be.

The three things we need right now are (1) patience, (2) wisdom, and (3) love. Why not enter, determine to pray for these, try to approach every issue with them, then actually set out to practice them? If the three bodies that amalgamated in 1917 had not gone into the union with these three great and fundamental necessities, would we never have gotten along as well as we have, difficult as we were. Not only different synodically but individually. Think of the thousands of opinions and the multiplicity of ideas and ways, means, and systems in life and practice, even in theology and church polity, that exist among us all still. However, *ex pluribus unum* has been practiced among us. (Out of the many we still are one!)

But patience, wisdom, and love we still need, even if a new union does not materialize. Personally, I doubt that there are just as many and just as great differences still prevalent among ourselves as exist between us and the other three of the "Foursome." So, why not go ahead with the union *now* and overcome suspicion, hypocrisy, bickering, fault-finding, and inexcusable un-Christian attitudes, fully knowing we shall have to beat out our path "to work out our own salvation" as we proceed in matters of faith and life? Nothing in the other camp is so malicious or dangerous that we cannot overcome it with patience, wisdom, and love, and we will no doubt give the other ample chance to discover our own "terrible" faults if we have to try us out as bedfellows. Just so we do not come too late with too little!

That is just it, too late with too little. That we cannot afford, brethren. Let us not miss the train. If we make the train, we can always get our luggage and clothes and other paraphernalia straightened out by and by. And perhaps a smiling porter, a congenial conductor, and good courteous fellow travelers will be glad to assist us to make the trip enjoyable and profitable for us. Along the way we will no doubt make wonderful discoveries in the four seasons of the year of the wonders and beauties of nature and grow more content, inwardly harmonious, and happy that we ourselves were permitted to be in the picture.

Of course we must exercise caution and make ready for our travel. And who will doubt that the other fellow, too, are making careful preparations and praying for a safe, sound, successful, and profitable journey and a safe arrival. Some probably are being more prayerfully painstaking in their watching and waiting and weighing than we are ourselves. But let us here prove to be a strong and dependable backbone instead of a mere wishbone or a talkative joint bone. Why should an organic union take 6-10 years to get into function? Why can we not take a step with the same faith and heart and brotherly love as we did in 1917? Even if we wait till 1985, can we expect to have ironed out all wrinkles and have emerged four perfect bodies completely harmonized and prepared to step into a union made in heaven? The Church was on *earth* in 1917. Luther found out, and also four hundred years later with the three bodies amalgamated. Will it be any different in 2017? In the world, but not of the world. But with

are here, the earth will still smell from our clothes, and in our wonderful churches and our "uncontaminated" ministries.

It goes without saying that we "democratic" ELCers would rather see a general convention with 2,000 delegates, pastors and laymen, each 50%, instead of the proposed 100, and that most officials should be elected for four years instead of six; that the Stewardship Committee should not be granted the privilege of high pressure salesmanship; that we scale off the altitudes in top-heavy over-centralization, and not tamper with or unwisely curb those whom God gives a special "go-ahead commission signal"; that the Committee on Charities, Research, and Social Action come with a feasible and "Lutheran" report on the petty problems of secret orders, divorces, re-marriages, etc.; that the local pastors, rather than the Board of Education, or possibly in conjunction with the Board of Education, encourage certain young fellows to take up the holy ministry, for the local pastors should know the timber quite well from the confirmation class and Luther League contacts in his local congregation.

But all such things and hundreds more may be taken up by step and year by year. However, a baseball player who never gets as far as first base will never get a score. I am afraid we already have had too many foul balls and bad strikes. What about a home run? Let us at least vote heavily for union at our 1954 convention. It will be a thrill to join with so many fine pastors and laymen as they cross the line, and I believe they will like us, too, when they actually get to know us. With their help, and with ours, we will secure the right men to lead the church. So help us God!



Correspondence

MERGER—AN IMPORTANT DECISION

It was good to read in LUTHERAN HERALD for Feb. 16, 1954, that at last one (the Rev. J. J. Skarpnes) had the courage to ask the question, "Do we really need a merger?" Why is it that so little discussion is heard, both in the press and among the members of the ELC? Except for the Joint Union Report to the churches, one would not know a merger was even thought of. Are not members of the ELC interested one way or another?

We should remember that this is the most important question the ELC members have ever been asked to decide. We are asked, shall we liquidate the ELC synod? Perhaps we should go a little further back and ask, shall *den norske Synode, den Forenede Kirke*, the pioneer pastors and laymen be liquidated? They are the ones who laid the foundation for the ELC that we are now asked to turn over to a new church body.

The Joint Union Report is a long one, but it covers only part of what will have to be done if merger is to take place. There are many questions the ELC members would like to have an answer to before a merger takes place. For example, how will it affect the conduct of the local congregations;

how will it affect the colleges, church schools, old people's homes, children's homes? Are these institutions to be turned over to the new church body? The old pioneers who built these institutions and their succeeding generations, will they have anything to say about how this should be run?

The congregations should have an opportunity to vote directly whether to merge or not to merge. If this can not be done, congregations should have meetings and discuss the matter, and then take a vote whether to merge or not.

E. P. NYHUS

McVille, N. Dak.

OSCAR AND HILDA WENT TO THE CONVENTION

►The time came to elect a delegate for the 1952 General Convention of The Evangelical Lutheran Church from the Kopperud congregation in Southern Saskatchewan. The pastor asked for nominations. Someone suggested that Julius should go, but Julius had been down to the convention several times and he thought that someone else should go this year. Julius nominated Oscar; and also said, "I will give Oscar fifty dollars if he will go." Others wanted Hilda, Oscar's wife, to go along too. But you see Oscar is a farmer; he had much work to do and many things had to be done soon. Several interested people in that congregation spoke up that afternoon. Lawrence offered to take care of Oscar's summer fallow. Someone offered to do chores. Norton offered his services by saying, "I will drive them down to Minneapolis."

Oscar and Hilda went to the convention and enjoyed it. Kopperud is a small congregation. They have no organized women's organization, but Hilda is still interested in the Women's Missionary Federation. She attended meetings of the WMF and of the general convention.

It was nice to see Oscar, Hilda, Julius, his wife, and his son Norton in Minneapolis.

Some time later the records telling of the 1952 ELC Convention were played in Kopperud congregation. As these highlights were shared with other members of the congregation it was good to know that Kopperud had sent a delegate because they love their church.

(THE REV.) STANLEY G. KNUDSON
Harlem, Montana

THE PROPOSED MERGER

►What will it lead to, or lean toward?

We are living in days of "Big Stuff," big business, big building programs, big mergers of what not. The Christian Church is no exception. But if we remember history relative to Israel, God's chosen people, we discover, for example, that during the reign of King Solomon God was not pleased with the way things were going, spiritually. Why did Israel fail? Was it not because of the "Big Stuff" that Solomon put over on the Israelites? Under Solomon, Jerusalem (among other things) became a city of great beauty and outward splendor; the City of Zion, the worship center of Israel, became famous. And Solomon made a great name for himself by marrying the daughters of neighboring nations. But in his religious fervor he set up other gods to satisfy his heathen wives, not that the proposed merger has anything, whatsoever, to do with uniting with heathens, but what will become of our program of Evangelism? What about our "Foreign Policy" in regard to our missionary endeavor? The proposed merger will be "Big Stuff" indeed, but can we take it? Are we not basing success on greatness, material greatness, at the expense of the spiritual?

Could the merger become a dynamic spiritual force? It is quite evident even now that the merger is going to be dangerous, and wrought with tremendous difficulties, because it is so drastically human to think of spiritual success in terms of big things. Big colleges, seminaries, churches, huge cathedrals, and so on. But let us not forget that God is not so much concerned with the beauty, massiveness, and grandeur of buildings, mergers, masses as such (the latter only in terms of evangelism, world wide). What will happen to the souls of men?

Some one said in reply to a question in regard to a higher standard of living in the U. S. A. (as compared to other countries), "You do not have a higher standard of living, you have a different standard." Yes, what will our spiritual standard be in the proposed merger? Will we be free to carry on our "Preaching, Teaching, Reaching" evangelism? What will happen to our evangelism as a whole? What about our Bible schools, our colleges, our seminaries, et cetera? These are things we need to ponder under God and pray much for guidance in this matter of merger. God help us if man is to be the deciding factor! Let us beware!

A PASTOR

Calling All Parish Workers

(Continued from page 531)

ences with the others. Even those with many years of experience find that they can learn much from the summer institutes. In addition to the new information gleaned from the sessions, there is also the inspiration received from worshipping together and from Christian fellowship.

Formal classes fill the forenoon each day. The group joins the college students in the daily chapel period.

The afternoon takes on a more informal character. parish workers then conduct their own forum which is a daily period of airing and sharing problems and their solutions. There is abundant opportunity invigorating sports, exciting excursions, and refreshing relaxation.

Included on the summer institute staff for 1954 are Dr. Oscar C. Hanson of the Division of Evangelism and Sr. Shirley Barns, representing the Diaconate Commission and the Division of Parish Education. Hanson will conduct the Bible study and will also be in charge of the youth work hour. Dr. Hanson is eminently qualified for both of these assignments from the point of view of training and experience as well as interest. Sr. Shirley Barns will conduct a daily class in parish education. Her training and experience in working with children and her interest in parish work will be a help and an inspiration to those who attend.

The cost of the institute is nominal. The Education Office urges that congregations arrange to pay the expenses of their parish workers to the institute. The "in-service" training received will be a worthwhile investment which will be sure to return to the congregation a hundredfold in the form of great spiritual blessings.

Parish workers planning to attend the institute are asked to send a postal card to the *Education Office, South Fifth Street, Minneapolis, Minn.* If there are questions in regard to the institute, these may also be directed to the Education Office.

Within the ELC

(Continued from page 526)

genheim fellowship for continued Kirkegaard studies, which he will pursue in Denmark.

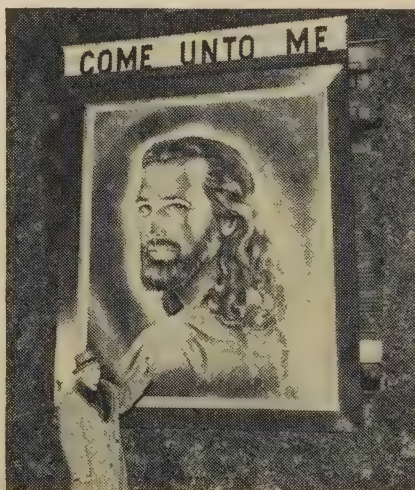
The Rev. Oscar A. Anderson, until lately director of the YPLL, was installed May 9 as pastor of Trinity Church, Moorhead, Minn., by District President Hanson. Pastor Anderson's successor as youth director will be the Rev. Carroll Hinderlie of Watertown, S. Dak. He will begin this work about Aug. 15.

DISTRICTS

Eastern

Milwaukee, Wis. Advent Church, the new congregation in formation to take over the former property of Our Saviour's Church, reported as of May 5 that 121 persons had made application for membership, ten of them wanting to enroll in an adult instruction class. Pastors of this new church in formation are Joel Dobbe and Marvin O. Lee.

LENTEN DISPLAY BY MILWAUKEE CHURCH



Christ's invitation to mankind, "Come Unto Me," was portrayed during Lent by a 12-foot painting of Christ outside Ascension Church, Milwaukee, Wis. The painting, done by Carl Thelin, a Milwaukee artist, is pictured above, as the pastor of the church, the Rev. Hoover T. Grimsby, is pointing to it. This Lenten display was a project of the Ascension Brotherhood; it was illuminated at night by four spotlights and attracted much attention.

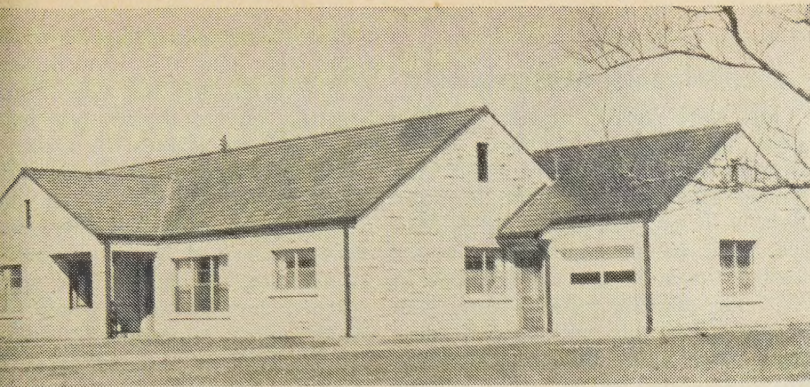
Eau Claire, Wis. On May 5 the formal organization of a new ELC parish in this city took place. Its name is Trinity. Pastor of this new church is the Rev. Luther Borgen.

Park Ridge, Ill. A new ELC church was organized May 7 in this Chicago suburb. Its pastor is the Rev. Warren C. Weeg. A parsonage has been built and a church will soon be erected, a site donated by a builder interested in the new congregation.

Morris, Ill. Bethlehem Church, parish of the Rev. Norris W. Stoa, has a nine o'clock Sunday morning service re-broadcast from 10 to 10:30 a.m. on station WCMY, Ottawa, Ill. 1430.

Muskegon, Mich. First Ev. Lutheran Church, parish of the Rev. Albin Fortney, broke ground on May 9 for the erection of a new church in one of the city's fast growing suburbs. The church, the oldest Lutheran congregation in Muskegon, dating back to Civil War days, found itself surrounded by downtown properties, practically uninhabited on Sundays; this is the reason why the church purchased suburban property and is moving.

RURAL TEXAS PARSONAGE DEDICATED PALM SUNDAY



New parsonage of Oslo Church, a rural church to the northwest of Texhoma, Texas, dedicated Palm Sunday by Dr. V. T. Jordahl, president of the South Central District. Built of the same kind of stone as the nearby church, which was rebuilt in 1950 after fire. The pastor of the Oslo parish is the Rev. J. P. Knudson.

Central

Correction: It was reported earlier that the Burr Oak, Iowa parish had joined by Hesper Church, Hesper, Iowa. Such plans are merely under consideration at present; no action has been taken.

North Minnesota

Wadena, Minn. Fillmore Circuit held its spring convention May 1-3 at North Prairie Church, parish of the Rev. T. J. Severtson. Addresses were given by the Rev. Raymond M. Olson, ELC stewardship director, and Oscar Branstad, Forest City, Iowa. **St. Olaf, Minn.** St. Olaf Church, parish of Pastors Arthur L. Swenson and David Helgen, has begun building a new wing to its parish house, at a cost of about \$130,000. Among the rooms of this new wing will be several classrooms, a chapel, a large reception room, assembly for the Sunday school's intermediate department, and a youth parlor. The main parish house, a 260,000 structure, was dedicated 25 years ago. The St. Olaf Sunday school has more than 1,500 pupils.

South Dakota

Lankin, N. Dak. Trinity Church of Lankin, located in a predominantly Roman Catholic town, was dedicated May 9 by District President Tallakson. The dedicated building was purchased from Our Saviour's Church of Park River and moved to Lankin last December. The first sermon preached in the renovated church, on March 14, was given by the Rev. J. B. Rockne, who also preached the last sermon in the church while it was still in Park River. The Rev. M. E. Arnesen is pastor of the Lankin church.

South Dakota

Nunda, S. Dak. Nunda and Prairie Queen churches, parish of the Rev. G. S. Natwick, have merged to form Grace Church of Nunda.

Pacific

Yakima, Wash. On Palm Sunday Terrace Heights Church, parish of the Rev. E. E. Olson, received 20 new members, making a total of 42 accessions during its first year of existence. In the evening the new members were given a reception by the church. The congregation has recently approved building plans for a first unit church,

which is to be combined with the parsonage. The plans include nave, chancel, and eight Sunday school rooms.

TURTLE MOUNTAIN INDIAN MISSION

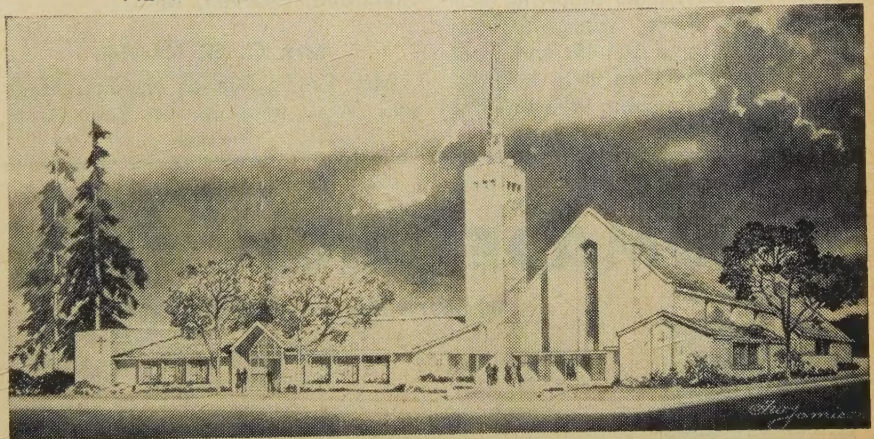
Supported by the Turtle Mountain Circuit and by the ELC Home Mission Board, Lutheran mission work is being started on the Turtle Mountain Indian Reservation in North Dakota, with headquarters in Rolla, where the U. S. government, in conjunction with the Bulova Watch Company, has established the Turtle Mountain Ordnance Plant. Among the workers employed by this concern are Indians living on or near the reservation. As pastor of this mission the Rev. Loren L. Spaulding, formerly of Joice, Iowa, will be installed May 30 at Our Saviour's Church in Rolla, a church which will build a parsonage for the pastor of the mission.

OBITUARY

Peter P. Kindseth

Peter P. Kindseth, a member of Ness Church near Gary, Minn., recently passed away in his 101st year (the exact date of his death can not be fixed by the information sent us). At the funeral, which took place from Ness Church, the Rev. H. M. Engh officiated. Mr. Kindseth was born late in 1853 at Stjordal, Norway; he came to

NEW CHURCH TO BE ERECTED IN LOS ANGELES



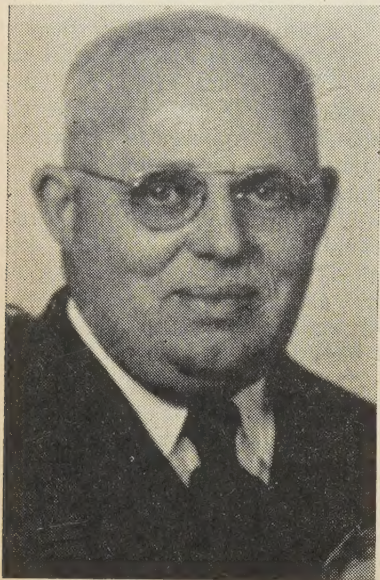
As the Rev. Myrus L. Knutson, pastor of Our Saviour's Church, Los Angeles, Calif., turned over spadefuls of earth Sunday afternoon, March 28, at the groundbreaking service inaugurating construction of a new \$345,000 church building, nearly 500 members of the congregation did likewise. Standing on a line chalked out by the architect, the group formed a living outline

of the building to be erected. It will be a modernized Gothic style edifice, seating nearly 1,000. The following clergymen assisted in the groundbreaking ceremony: Dr. David Stoeve, former president of the North Dakota District; Chaplain Cameron Hoff; the Rev. J. M. Girtz, UELC pastor; and Dr. C. W. Segerhammar, president of the Augustana California Conference.

the vicinity of Gary 73 years ago. He is survived by two sons, three daughters, 26 grandchildren, and 39 great-grandchildren.

The Rev. Albert Stortroen

The Rev. Albert Stortroen, Deer Park, Wis., died April 14, in his 61st year. Funeral services took place April 17 at East Immanuel Church near



Deer Park, the Rev. Walter Abramson and Dr. Martin Anderson officiating. Pastor Stortroen was born at Dalton, Minn., Oct. 7, 1893. He was graduated from St. Olaf College in 1920 and from Luther Theological Seminary in 1924. He served the following parishes: Middle River, Minn., 1924-31; Mahnomen, Minn., 1931-45; and Deer Park, Wis., 1945-54. In 1926 he married Miss Corie Jameson, who survives

him together with two sons, two daughters, two brothers, and four sisters.

CENTENARIAN PASSED AWAY

Mrs. John Austad, member of Clear Lake Church, near Gibbon, Minn., passed away March 27, a week after having celebrated her 100th birthday. Born at Toten, Norway, in 1854, Martha Marie Larson was brought to the United States in early childhood. In 1872 she married John Austad, who together with his wife joined Clear Lake congregation early in its history. Mr. Austad died in 1942, a few months before the venerable couple could have celebrated the 70th anniversary of their wedding. Mrs. Austad retained her vigor of body and mind to the end of her life. She is survived by 53 descendants.

Mrs. P. F. Kjørlaug

Mrs. Elizabeth Linnevold Kjørlaug, widow of the Rev. Peter F. Kjørlaug (who died in 1952), passed away at Decorah, Iowa, April 9, 70 years of age. At the funeral April 13 at First Lutheran Church in Decorah Pastors R. A. Ofstedal and B. A. Johnson officiated. Elizabeth Linnevold was born Feb. 5, 1884, near Decorah. In 1911 she married Pastor Kjørlaug. Through the next 36 years they lived in the following parishes: Warren, Minn., Rice Lake, Wis., Thor and Waukon, Iowa. She is survived by a daughter, Miss Eunice Kjørlaug, and a brother, Wm. Linnevold, Decorah, Iowa.

Mrs. C. G. Naeseth

Mrs. Emma Brandt Naeseth, Madison, Wis., wife of the Rev. C. C.

Naeseth, former pastor of the Prairie-Morrisonville parish, Wi May 10, 64 years of age. Funeral services were held May 13 at Sprinrie Church, the Rev. Olaf Brandt officiating. Emma Brandt was born 23, 1890, at Brandt, S. Dak., Rev. and Mrs. R. O. Brandt. I she married the Rev. C. G. Na then pastor at Valley City, N She is survived by her husband, sons, three daughters, ten grandchildren, a brother, and a sister (C. K. Preus, Minneapolis). Erling of the sons, is a professor at College, Decorah, Iowa; one daughters, Margaret, is the wife Rev. Norval Hegland, Teller, A

Mrs. H. M. Stellner

Mrs. Herbert M. Stellner, nee Lee, member of Zumbro C Rochester, Minn., died April 2 years of age. Funeral services conducted May 1 in Rochester; took place in Aberdeen, S. Dak native city. She attended St. Olaf college and Mac Phail School of and was for many years active work of the Women's Missionary eration. She is survived by her husband and two sons.

ANNOUNCEMENTS

The Board of Foreign Missions by acknowledges with thanks a \$20 received May 6 from a friend Minneapolis.

For Sale: 18 used pews, 12 ft. Write Elk Creek Lutheran Ch c/o Claire Brunsvold, Joice, Iowa

Student Wives' Alumni Association will meet Thursday, June 10, at of WMF convention session, in rear of the Armory, Minneapolis. Whether the organization shall continue or not is to be discussed at important meeting.

The Placement Service

The purpose of the Placement Service is to assist in the locating of our people in communities served by the Lutheran Church. Placement Service has not investigated merits of the propositions advertised and assumes no responsibility in the matter. Send your ads and communications to Placement Service of the E.L.C. New address: 422 South Fifth Street, Minneapolis, Minnesota.

FOR SALE

Farms

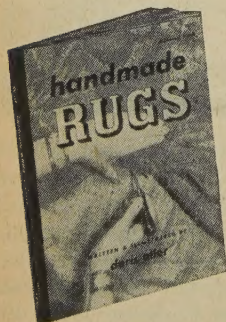
For sale—114 acre farm in Winnebago Co., Iowa. Lutheran community, 4 1/2 miles from county seat.

It's so easy to have . . .

HANDMADE RUGS

by Doris Aller

"Chanticleer"
rug design



If you're a "do-it-yourself" enthusiast, here is a very profitable book for you. In no time at all (the directions are so easy to follow and such interesting patterns are included) you'll be making hooked rugs, or braided, laced, woven or knotted, whatever your favorite may be. You know rug making is a practical craft—this book helps you see what a fascinating, creative hobby it can be as well.

\$1.75

Code 31-2638

AUGSBURG PUBLISHING HOUSE

Minneapolis 15, Minn.

0 acre farm in Lutheran community in
lo County, Wisconsin. About 70 acres
ood cultivated land and more can be
ed. Running water in house, electricity.
363-2A
0 acre farm for sale in Meeker County,
esota. Tiled and all under plow. Heavy
full line of all modern buildings. REA,
service; Lutheran community, ½ mile
wn, near church. Early possession.

363-2A
0 acre farm for sale in Clay County,
esota. Modern buildings, Lutheran com-
munity. 363-4A

nesses

modern dwelling for sale with good in-
possibilities. Now bringing in \$145 per
h besides living quarters for the family.
basement with hot water heat. 363-5C
r sale—Gamble store in very good farm-
territory. Lutheran community; town of
in Faribault County, Minnesota. Good
ing, low rent, good stock on hand. Have
plans. Write for more information.

363-6C
r sale—meat market. Wholesale and re-
business in n.w. Minnesota. Only shop
own. Slaughter house included. Modern
ment. Good farming territory; Lutheran
community. Polk County, Minnesota. 363-7C
riety store for sale in southern Minne-
towa. \$10,000 will handle. Ideal man-
set up. Low rent. Clean stock. 363-8C

WANTED TO BUY

wanted to buy—a moderate sized apart-
house in good condition. Preferably in
ern Minnesota. Lutheran community.
363-9C

FOR RENT

m available for rent. Sleeping room
Man preferred. Bryn Mawr area, close
s line. Minneapolis, Minnesota. 363-10B

POSITIONS WANTED

oman desires position as housekeeper on
modern farm for adults. Can start at once.
be clean place. 363-11D

ther college graduate with teaching and
ess management experience desires posi-
as lay assistant. Chiefly interested in
ian education and youth work. 33 years
age, married, two children. Midwestern
on preferred. 363-12E

sition as an embalmer and funeral di-
r wanted in small Wisconsin town. Holds
sconsin Embalmers and Funeral Directors
se, graduate of Wisconsin Institute of
uary Science. World War 2 vet, 28 years
re, married, 2 children. 363-13E

ristian man desires work as carpenter or
er. Upper Midwest. Active in choir and
ay school work. 363-14E

rage management position wanted.
ld consider used car manager. 20 years
ience with all makes of cars. 40 years
e, good references. 363-15E

HELP WANTED

wanted—middle-aged woman as house-
er for elderly lady and her daughter
has a heart condition. No laundry.
ing conditions convenient. Good wages.
east Iowa. 363-16F

wanted—two Christian teachers for kinder-
and nursery positions. Openings Au-
and September 1, respectively. Kinder-
teacher must have a degree, and a
e is preferred for the nursery teacher

also. A real opportunity for Christian service
in a new and up-to-date nursery. Chicago,
Illinois. 363-17F

Teachers needed in Prineville, Oregon. Two
2nd grade teachers; one—3rd, and two—4th
grade; one—3th and 4th combination with
music. Salary depending upon degree and
training. Write for further information.

363-18F
Wanted—Dentist to fill vacancy resulting
from death of only established dentist in area.
Choice of several locations in office and
housing facilities. Community very successful
and desirable place to live, two M.D.'s; new
high school, trading center for the county
located directly on a bay. Michigan. 363-19G

Dentist in Lutheran community, Yellow
Medicine County, Minnesota, with well-estab-
lished practice wishes to get an assistant or
associate, with the possibility of buying into

the business, and in time buying the business.
More than he can handle right now. 363-20G

New medical-dental building will be ready
for occupancy by July 1. Anyone interested
can get full particulars. Crook Co., Oregon.
363-21G

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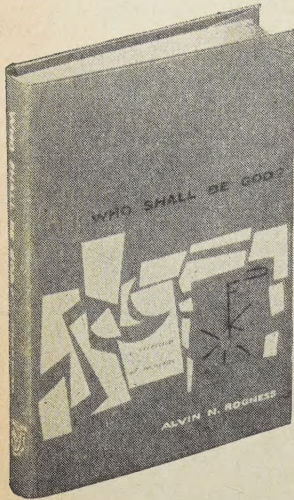
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